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A  
WONDERFUL INSTANCE  
OF  
God's Appearance for, and Presence with  
His PEOPLE

IN A  
Day of Suffering:  
O.R. A  
NARRATIVE  
OF THE  
Most holy Life, and Triumphant Death  
OF

Mr. Fulcran Rey:

Who was put to Death in FRANCE,  
FOR BEING A  
PUBLICK PREACHER:

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In a Letter from a Friend, to a Protestant Refugee,  
WITH ALLOWANCE, June 2. 1688.

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L O N D O N,

Printed for Tho. Fabian, at the Bible, in St. Paul's Church-  
Yard, the Corner-Shop, next Cheap-side. 1688.

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*A wonderful Instance of God's Appearance  
for, and Presence with his People, in a  
Day of Suffering, &c.*

THE Desire which you have, Dear Sir, to know what manner of Person Mr. *Rey* was, and the manner of his Death in *France*, is a reasonable Passion, which I cannot refuse to satisfy. He whom you desire to know, is worthy to be known by the whole World; and his Death, which you would be inform'd about, deserves to be known by all *Christians*. He was a *Proposant* (or Candidate of the Ministry) a Native of *Nimes*, Twenty four Years old; of whom, before he was born, 'twas known what should be his Lot after he was born. Whilst his Mother carried him in her Womb, she dream'd a Dream, wherein it was revealed to her what should be the Life, and what should be the Death of her Son. She saw in her dream an Eagle that flew near her, and that Rapt at the Foot of her Bed, carrying two Feathers in his Bill; and she had no sooner seen this Object but she heard a Voice, that said to her, *Behold, one of these two Feathers which this Eagle carries in his Bill, signifies that the Child which shall be born of thee, shall preach the Gospel; and the other Feather is to signify to thee, that this Infant shall seal the Gospel which he shall preach, with his Blood.* Though this Mother of his was of the number of those *Christians* that do not scrupulously mind Dreams, and though she knew that God doth no longer manifest himself to Men in this manner of Revelation; yet she was so struck with what she had dream'd, that she could not forbear imparting it to her Husband.

They both found the Dream was very Important, by the two Feathers of the Eagle, pluck'd from their natural place, and by the Voice, which told what they represented: The one of them seeming to them to mean, that the Son that was to be born, should be separated from them of whom he should be born, and that he should have the swiftness of an Eagle in carrying the Gospel thither where he was to preach it; and the other Feather seeming to them to signify that this Son should be pluck'd out of the World, in sealing with

his own Blood the Gospel which he should Publish. After these Reflections they both concluded, that it was requisite to write down the Dream in a Register, wherein the Father wrote down every considerable thing that passed in his Family. And they did it that they might the better remember it in all its Circumstances, and to see in process of time, whether it would be accomplish'd in its parts.

The thing was done before the Child was born ; and he was no sooner born, but the Father and Mother, remembring the Dream, and what they had wrote down concerning it, design'd to bread up this Child in Learning ; and according to that Design which they had form'd, they caused him to study in his Childhood. This Child have made a Progress in his Studies, in that of the Tongues, and that of Philosophy, he entred on the Study of Divinity ; in which having made a great Proficiency in a few Years, after sufficient Trials of his Understanding and his Gifts in divers probatory Sermons, and many Prayers ; in which he shew'd an extraordinary Zeal, enough to warm the coldest Hearts, and to animate the most languishing ones, he resolv'd to present himself to the Synod of his Province, that he might be employed in the work of the Ministry, to which he had been design'd, and for which the Lord had prepar'd him. But he was hindred from so doing by the Persecution which was there raised up against our Churches : For then there was no longer any liberty of assembling themselves in a Synod ; and the Persecution continually encreasing, and spreading it self every day like a Torrent, the Temples were demolished, Exercises forbidden, all the Pastors banish'd, and the Edicts of *Christian Liberties* abolished. However all this could not beat him off ; God and his Conscience supplying the want of the Synod ; call'd him to the Functions of the Ministry ; he followed this Calling ; and his Resolution was in the following it not to quit *France*, when all the Pastors departed whom the King had banished thence. He formed a design to tarry there to preach the Gospel to those that knew him, and had made a Profession of it, that he might confirm those among them that stood in the midst of the great Efforts of the Persecution, and to raise up those that were fallen through the Violence of Temptation. In pursuit of this Design he went to *Monsauban*, believing that there would be a great Harvest ; but having found the City wholly given to Idolatry, after *St. Paul's* Example, *He was greatly troubled in Spirit, and shook off the Dust of his Feet against them.* Thence he went to *Milhan* in *Rovergne* ; but seeing



seeing that City had followed the Example of that of *Montauban*, he went thence to go to *St. Affrique*, where he had some Kindred, among whom he hoped to find some place of Refuge; which obliged him to go and seek out a certain Person at *Pont de Camares*, where he stay'd a few Days, but whence he was forced speedily to depart for want of Hearers, and by those Straits to which he was reduced. Having departed from this place, he knew not whither to go, nor where to lay his Head. He found there were Snares every where; and we need not doubt but then, not knowing what to do, he lifted up his Eyes to God, and made this Prayer to him.

*Though with sharp Grievs my Soul surrounded be,  
Thou know'st how from those Straits to set me free.*

*Pf. 142.*

It was the Prayer that *David* made when he was reduced to a care, pursued by the rage of *Saul*; and which a Holy Man of our Age made, contending for the interest of our Religion, and finding himself environed on all sides with Enemies that pursued him, not knowing where to meet with a place of refuge.

This faithful imitator of the Fidelity of the Prophet, and of the resignation of this Confessor of *Jesus Christ*, being reduced to their condition, did not want the same Dispositions; he left himself, like them, to the Providence of *God*, being assured that that would open some passage for him, and direct him to find some retreating place. Providence immediately answered his Desire and his Hope; for presently it conducted him to Two Gentlemen, who having understood the occasion of his motions, promised him all their help to defend his person, and to furnish him with necessaries for his subsistence. These Gentlemen were Two *Reformed Christians* that had been brought into Tribulation, and who ran from one place to another, that they might not be caught in those snares which the Persecution laid for them. They sought after such a Comforter as this, to help them to endure that War wherein they found themselves engaged. They joined themselves to him, that they might receive advantage by his Instructions, and Exhortations, and accompany him every where whither he should go, that they might hear them. They followed him into many Houses in the Country, and into the Woods, where amidst the barrenness of Trees and Rocks, *God* found out some Harvest for him to employ himself about. There were many Assemblies held; there he made many Discourses, and Prayed often; being always in action both  
Day

Day and Night to strengthen his Brethren. After he had there strengthened the hearts of many, being desirous to know in what condition Monsieur his Father was, rather with respect to his Soul than his Body, he set forward towards *Nîmes*; and passing through *Montpellier*, he there found some Ministers that were come thither to demand a Pass-Port of Monsieur the Intendant; and with whom he had several Conferences to oblige them to tarry in the Kingdom, which the King commanded them to quit; assuring them, That whatever Prohibitions there might be to tarry and Preach there, yet he would tarry there and Preach, that he might discharge his duty according to his Calling.

The desire he had to see his own Country did not permit him to make any long stay at *Montpellier*. He was at *Nîmes* where he did all that the duty of a Son, that of a Christian, and that of a Pastor could require of him. Thence he went to carry the Word to a place near to *Nîmes*; where Assemblies were held many times, and where he spoke and prayed always with abundance of Zeal and Success, without fearing in the least the Ambushes that were laid for him, and the Dangers wherewith he was threatned. But the Enemy to the Name of Christ, and those that defend his interests, there raised up such strong Tempests, that they could no longer Assemble themselves there. He separated and scattered those, of which that Assembly was usually composed; divers were made Prisoners, of which some were condemned to the Gallies, and the others after a hard Imprisonment were enlarged, their Enemies not finding witnesses that would depose against them. In the time of these Seizings and Imprisonments Monsieur *Rey* was accused by one that professed Friendship to him, his Name was *Andoyer*, but who was treacherous to him after he had been so to God. He accused him to Justice, which used mighty endeavours to take and destroy him. But he escaped his Hands and his Sword, flying from the Persecution. This flight brought him as far as *Castres*, where he continued his Employment, in instructing his Brethren, exhorting them to suffer all things for the cause of God, which they defended, and fortifying them to maintain all the Battles to which they were called forth for this holy Cause. His Instructions, his Exhortations and his Prayers there, had some effect on some good Souls, who have since made it appear. The storm of the Persecution having been raised up there also as strongly against him as elsewhere, removed him again towards *Nîmes*, where he remained sometime; during which all his Care was to write many Letters

to divers Prisoners that suffered in the Prisons, not for being Murderers or Thieves, but only Faithful Servants of Jesus Christ, resolving never to renounce his Truth, nor leave off his Livery. He exhorted them by his Letters to suffer all Trials patiently, with Constancy to bear all their Chains, representing to them that their Chains were glorious, seeing they bore them for the interest of Jesus Christ. After this excellent Workman had thus laboured in his work about *Nimes*, he was called to *Cerones* to labour there. He did not withstand those that called him; he was at the first Summons ready to march and go thither where he was desired, and where persons breathed after the Food that he distributed. Before his departure he believed he was obliged to bid adieu to his Father, and to prepare him for all those Bonds, and all those Tribulations that awaited him; and either not being able or not daring to do it by speaking to him face to face, for fear of exposing this Father by being near his Son, or out of an apprehension of exposing this Son by being near his Father, and stopping him in his Careers by the tenderness and efforts of Nature, he took his leave of him by Letter, the Contents whereof are as follow :

Most Dear and most Honoured Father,

**W**HEN Abraham was going up to the Mountain of Morijah to offer up his Son Isaac as a Burnt-Offering, according to the Command he had received from his God, he consulted not with the Flesh, but he boldly drew near to that Mountain, where it was said, In the Mountain of the Lord it shall be provided; and in Truth it was there provided, for God rested satisfied with his Obedience. God hath not spoken to me Face to Face as he spake to this Patriarch, but my Conscience inspires me to go and Sacrifice my self for him, and the Interest of his Church. I know not whether God will be satisfied with the desire I have to do his Will, without exposing me to Death. But however it be, his Will be done. If I am taken, do not murmur against him; suffer patiently all that it shall please him to send on me for the Interest of my God, and the Advancement of his Church. Oh how happy should I be, if I could be of the number of those whom the Lord hath preserved to sound forth his Praises, and to die for his Cause.

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As if by this Letter he had spoken to God, to Flesh and Blood, he was disingaged from all that which Flesh and Blood could do upon him to stop him. Immediately after he went thence and advanced towards *Cerene*, where he was impatiently expected, and where he Abode. He was no sooner arrived there but he reassumed his Exercises there, he publish'd the Secrets of Heaven there, he comforted the Afflicted, and in general fortified all the Faithful, that made up the Assemblies where he was, telling them the Truth they believed was the only Truth which they ought to believe; that they ought to preserve it in its purity, and never suffer Men to mingle their Inventions and Lyes with it; that it was a *Deposium*, which they were bound to preserve as they had received it, that they might restore it to God such as it was when he entrusted them with it; that 'twas the Pearl of great price for which they were to leave all other things; that 'twas a Treasure which they were obliged to prefer before all the things of the World; not only before those that are divided from our selves, as our Houses and our Possessions, but also our very Lives; that their Profession was the only way that they were to take to save themselves, to go to God, and to reach to his Heaven; that they ought to seal it with their own Blood if God called them to it. Champions of Jesus Christ, said he to them, you that have given back in the Combat, and who return to the Fight, and you faithful Combatants that hitherto have not yet stirred a foot in the Combat, sustain, sustain all the Attacks of Satan and his Emissaries, bear up against all the Efforts of the Red Dragon, and against all the blows of the Troops of Dragoons that he hath armed against you, fortifie your selves in the Lord and in the power of his Strength; put on the whole Armour of God to resist all the Snares of the Devil, and sustain all the Combats that you are entering upon. I know the Rage of your Enemies, that 'tis not satisfied with the Evils it hath done you; it will bring yet greater ones upon you; it waits to glut it self with your Blood as well as with your Estates; there's nothing it will not do to attain its end upon you; if it stops the Passages to hinder your flight, 'tis, it may be, with no other design but in the conclusion to draw their Swords against you, and to make use of Gibbets and Flames against you; continue firm against all those that would take away your Crown from you, for they are obstinately set on the furious design of taking it away from you; have more constancy to resist them than they have of Force and Fury to Torment you.

By such Discourses as these he raised up a mighty Repentance in those whom Temptation had shaken and made to fall, and an unmoveable Constancy in them which nothing could shake and make them fall again, with a strong Resolution in all of them to be faithful to God whatever might happen to them; a strong Resolution to preserve inviolably in the midst of all their Losses, and in the midst of all sorts of Sufferings and Torments, that Fidelity they had so often vowed to him, and which they afresh solemnly promised to him. Thus 'twas he fortified them for the space of Six Months, after which, a little to ease himself of his Watching and continual Fatigues, he retired to *Anduze*, with a design to continue his Ministry there and elsewhere; but there 'twas that he was seized: For there he was betray'd by a certain Person of the Province of *Bresse*, that was an Inhabitant of *Anduze*, and who had conducted him thither after he had kept Company with him in *Cevenns*, and promised him faithfully to accompany him in all his Travels. The Charity of this faithful Servant of God not being suspicious, he never distrusted him that had so well accompanied him, and had promised to be so faithful to him; he imparted his Secrets to him, where he did eat, and where he lay; but like a perfidious *Achitophel*, and a traiterous *Judas* he lifted up the Heel against him, he betrayed him, he sold him, he delivered him into the Hands of the *Red Dragons*; who, forgetting nothing of the Cruelty of their Master, exercised all sorts of Inhumanities upon him. They took him in the Night, and 'twas on *Saturday Night*, towards the Lord's Day Morning, in a House without the Town, where he was in a profound Meditation. They had no sooner seized him but they carried him away with Violence into a House in the City; one among them, more furious and enraged than the rest, took him by the Hair, and dragged him in that manner to Prison; he turned to him, and only said to him, *Remember that God will punish thee according to thy Works*. That which he foretold him was speedily fulfilled: For this cruel Officer had no sooner bound him and lock'd him up in Prison, but the very same Day another Dragoon reproaching him for his Inhumanity which he had exercised upon him whom he had seized and taken Prisoner; he was enraged at him, drew his Sword against him, vomiting out several Blasphemies, which obliged him that had reproached him to draw his Sword in his own Defence; and God made use of it to avenge Innocence and his Glory; for the First Blow that he gave this cruel Executioner, and this infamous Blasphemer, he cut that Hand which this miserable Wretch had used to bind and to rend this Innocent Person; and the



Second Blow that he gave him he cut his Throat, wherewith he blasphemed against God. With these Two Blows he died immediately, and was drowned in his own Blood. Thus did God render to him speedily, according to his Works, according to the Word of his Servant. After he had preyed he was made a Prey, when his turn came; after he had cruelly entreated, he himself was cruelly entreated.

However this did not put a Stop to the Course of that Injustice and the Cruelties which were exercised against the Innocent. During his Imprisonment at *Anduze* he was loaden with Irons, and guarded and watched by Six Dragoons, without having the Comfort of seeing any Friend, or receiving any Succour from any Person. Every one was forbid to see him and carry him any thing to eat. There was none could come near him but he whom the Judge had ordered so to do. This Treatment did not make him lose his Courage; on the contrary, this Resemblance of his to his Saviour, being abandoned by all in the time of his Sufferings, did only serve to fortify his Heart. He had prepared it for all sorts of Events; he found it disposed to suffer without Murmuring. He was visited by the Judge, who asked him divers Questions, of which these were the chief.

He asked him, Whether he had preached: He answered, *Yes, that 'twas his Duty which God had prescribed him, and his ordinary Work.* Afterwards he bid him tell him in what places he had preached: *Every where,* said he, *where I found the Faithful assembled.* Then he asked him who the Persons were before whom he preached: To which he answered, *'Twas not his Study to know them, but to teach them their Duty.* In the Close, he demanded this of him, What End he propounded to himself in preaching to them: *I had this in Prospect,* said he, *to comfort them, to confirm them in the Fear of God, and to bring them to Repentance for their Sins.* After these Answers the Judge delivered him to Thirty Dragoons to carry him to *Allez*. When he went out of the Prison and the Gates of *Anduze* many Women followed him sighing, and pouring out a Flood of Tears; which he seeing, he turned himself to them, and said to them, *Why do you weep, and why do you thus afflict your Hearts? Weep not for me, but rather weep for your selves and for your Sins, that you may find Favour in the Sight of God, and obtain Mercy, which is very necessary for you, and after which you ought always to sigh.*

Being arrived at *Allez*, he was conducted to Prison, and was again heard by *Monsieur Le-Ferre*, Lieutenant for criminal Matters at *Nimes*,

*Nimes*, to whom he answered as to the former, without ever varying, and without ever being surprized. The Judges never being able to discompose his Spirit, and gain any thing on him; he was visited at *Allez*, as well as at *Anduze*, by the Monks of divers Orders, who used all their Efforts to terrify him, and to oblige him to change his Religion. But all their Efforts were in vain, they always found in him the same Spirit, the same Resolution, and the same Constancy. What he said to them of his Religion and of his Duty to preach it, and to retain it to his last Breath, and to suffer all things for it, struck them so home, that going out of Prison they could not forbear shedding many Tears, and protesting they never heard any Man speak so well; that this young Man gave an Account of his Faith in a marvellous Manner. This Testimony which they gave him, made them forbid all other Persons to enter the Prison, and command him to be strictly guarded and loaden with new Chains. Persons were appointed to feed him, whose faithfulness and Severity they were well assured of, and this under a Pretence, that they feared least he should be poisoned.

When he went out of *Allez*, many Persons of both Sexes and various Ranks, ran together from all Places of the City to see him before his Departure; and all in Tears cast Thousands of compassionate Looks on him, and poured out many prayers for a Blessing on him. He himself looked on them with Eyes full of Charity and Tenderness; he bless'd them in his Turn, and ardently wish'd them the Benediction of Heaven, vigorously exhorting them to ask God Pardon for their Sins, and to do as *St. Peter* did, to go out readily like him to weep bitterly for their Sin of Infidelity.

During his sojourning at *Allez*, and his whole Journey, after he went thence, he was divers times exhorted by *Monsieur*, the Judge in criminal Cases, to change his Religion, promising him that if he would no Harm should be done him. He answered him, *But wherefore do you exhort me to change my Religion? Me, who am fully assured of the Purity of mine; I had rather die a thousand times than quit it; speak to me no more of it I pray you.* After he had said thus to his Judge, he prayed him to grant him one Favour, which was the only one he had to demand of him. The Judge having said he would grant it him if he could: *The Favour*, said he, *that I have to ask of you, is, That you would not suffer my Father, nor any of my Kindred to enter the Prison of Nimes, whither you are carrying me.* This he desired of him, that he might not awaken the tenderesses of Nature, and that he himself might not be softened by it, that he might no more be exposed to its

Efforts, and no more hear the Cries to which he had bid a perfect Adieu. Afterwards he desired him to acquaint his Father and his nearest Relations, That he had perfectly resigned himself into the Hands of God, that the most outrageous Punishment, and the most cruel Death would not disturb him. Entertaining his Judge after this manner he arrived at *Nimes*, and it was Night; the Judge not being willing he should be seen by any one, he was forthwith put into a Dungeon, where he passed the Night. The Day after they put him in the Prison, bound with strong Chains, guarded and watch'd, and visited by none but the Monks, who were not wanting to visit him often, and to press him in all their Visits to change his Religion. But they always found him constant, and so well resolved to suffer all things for the glory of God and for his Truth, which he had preached and defended, that being ravish'd with the Constancy of his Spirit, the Tranquillity of his Mind, and the Serenity of his Countenance wherewith he spake to them, they were forced to say when they returned from him, That they could not in the least prevail upon him, what fair Promises soever they made him. At last having brought him out of *Nimes* by Night, he was carried to *Beaucaire*, and put in the Town-House, always guarded and watched, loaden with Chains, and hindred from seeing any Person whatsoever, of all those that bore a part with him in his Sufferings. There was a Concourse of Monks to see him and speak with him; many did see and speak with him; but what Efforts soever they used to disorder his Spirit, and change his Mind, he always gave them so good a Reason of his Faith, and they always found in him so much of Resolution to suffer all things for it, that leaving him they could only say this, That this young Man was so strongly resolved to suffer all things for his Religion, that Death was better to him than Life.

*Monsieur* the Intendant comes to make his last Attempts upon him; he spoke to him alone, hoping that way to gain somewhat upon him; but he found the same Spirit in him as others had done; for the Spirit of God never forsook him: He exhorted him, he prayed him, he pressed him to change his Religion; to that end he made use of all that the Horror of Death, and the Pleasure of Life, and all the Advantages of the World contain in them most taking with the Mind of Man; but all this made no Impression on him: Sometimes he said, *My Lord, I love not the World, nor the Things of the World: I look on all the Advantages you speak to me of as Dung, I tread all these under my Feet.* At other times he answered him, *My Life is not dear to me, provided I may but gain Christ. What Death soever I endure for him,*

him, it will be very glorious to me. Too happy I, if I die for him, and for that Cause for which he died. After he had spoken like St. Paul he spoke like Polycarp the famous Bishop of Smyrna, when the Proconsul asked him the same thing in Prison; Exhort me not, said he, to leave the Master that I serve; he is so good a Master that he never did me any thing but Good since I have been in his Service; Should I quit him? I abhor the thing, sollicite me no more to abandon him; what Death soever I must suffer for him, I will never forsake him.

Monsieur the Intendant seeing it was impossible for him to gain any thing upon him, brought him to a little Stool, where being set down, he applied himself to him in these Words, being touched with the Discourse he had had with him: Monsieur Rey, There is yet time left you to save your self. Yes, my Lord, said he to him; and this is that very time which I will employ about my Salvation. Monsieur the Intendant having reassum'd his Discourse to say to him, Monsieur Rey you must change, and you shall have your Life: He replied to him, Yes, my Lord, I must change, but 'tis to go from this miserable Earth to the Kingdom of Heaven, where a happy Life awaits me, which I shall have, and which I shall speedily possess. Monsieur the Intendant saying to him, That he doubted not but they would keep their Word which they gave him to preserve his Life. Promise me, said he, this Life no more, I am quite loosed from it, I have no more Hope in it, I seek and expect quite another thing, Death is better to me than Life; adding with the famous Martyr of Constance, don't think any longer to terrify me with Death; if I had feared it, I should not be here. God hath given me the Grace to know my Religion; God will give me Grace to die for it; don't entertain me any longer about the good things of the World; they have no longer any Relish with me, I am quite disgusted at them; for all the Treasures of the Earth I will not leave those of Heaven. This Constancy so even and so unshaken, made Monsieur the Intendant speak no more to him about Religion, but only ask him about the Matter of Fact for which he was set on the little Stool.

He asked him whether he had preached; he answered, Yes: And having asked him where, he told him, Every where, where I found the Faithful assembled. Monsieur the Intendant having said to him that that was contrary to the King's Will, he answered him, The King of Kings hath also commanded me, and 'tis just rather to obey God than Men. He answered to all the Demands that were made to him with the same Accent in his Words, with a great deal of Respect, Sweetness, and Moderation, alway giving Signs of an entire

entire Resignation to the Will of God, and discovering in all his Discourses and all his Gestures, that the holy Spirit was poured out on him in its greatest Abundance, and that he was helped by Heaven in an extraordinary manner. This he made appear when being a-fresh solicited to think of himself, he said, *I have no further need to consider what I should do, I have taken my Side, my Resolution is wholly taken up, my Business here is not to be in Suspence; I am fully ready to die if God hath ordained it should be so; all the Promises that can be made me, shall never shake me, or hinder me from rendring unto my God what I owe him.* After this they read his Sentence to him, the Import whereof was this, That he should be *hanged*, and that before he was led to the Gibbet he should be put to the *Torture*. He heard this Sentence without losing the Tranquillity of his Mind, and without ever changing his Colour. After he had heard it, without being troubled, or growing Pale, *I am treated*, said he, *more kindly than my Saviour was, in putting me to so gentle a Death: I was prepared to be broken, or to be burnt. I thank thee*, cried he immediately, *O Lord of Heaven and of Earth, for so many Favours as thou hast bestowed on me. I thank thee, that thou hast thought me worthy to suffer for thy Gospel and to die for thee. I thank thee that thou hast called me to suffer so gentle a Death for thee, after thou hadst prepared my Heart to suffer more cruelly for the Love of thee.* After he had put up this Prayer to God, he was put to the Torture; and how ill soever they handled him he never complained; he suffered all with a mighty Patience, saying nothing to them that asked him in the time of this Punishment, but only this, *I have said all, I have nothing farther to answer.* The Judges not being able to get any thing further out of him, caused him to be unloosed; then casting his Eyes on them he said to them, *You have now inflicted a Punishment on me which I have not felt at all, I believe you have suffered more than I whom you cause to suffer; I can protest to you, that in the Extremity of the Punishment which you would have me endure, I have felt no Pain.* Gracetriumphed in him so strongly above Nature, that it seemed as though Nature had been spoiled of her proper Sentiments, so that he had none but those of Grace. They would hearten him up to put him in a Condition to undergo the last Combat whereon this worthy Sufferer was speedily to enter. To this End they prayed him to eat a Dinner. He did not withstand it; he did what he was desired, he did eat what was presented to him, and said to those that gave him Victuals, *Some eat to live, and as for me I eat to die. See here the last Meal that I shall make on Earth, there is prepared this*  
*Evening*



*Evening a Banquet in Heaven, to which I am invited, and whither I shall be conducted by the Angels, those Spirits will speedily take me away to make me a partaker with them of the delights of Paradise.*

From that very moment his mind was taken up in nothing but Prayer, singing of Psalms, Elevations and Transports of Soul, that charmed all that heard him, and pierced the hearts of all that observed him. Then he encountered with several Monks, whom he so powerfully disarmed in several Discourses, that they withdrew without having a word to answer him, and without doing any thing when they retired but pouring out a torrent of Tears. At last they brought him out of Prison to go to the place of his last Punishment. Then Two Monks coming near to him, and saying to him, We are here to comfort you; he answered, *I have no need of you; I have a Comforter that is more faithful to me, and who is within me to comfort me.* These Monks being somewhat urgent to stay near him, said to him, Are you not willing we should accompany you? No, said he to them, *I have a company of Angels, that are round about my person, and have assured me, they will be with me to my last breath.* He went in the Streets with an even pace, and with a Countenance so contented and so assured, that he seemed as though he were going to a Feast. As he was going to Execution, having perceived some of his Brethren, as he went along he saluted them, and seeing they answered this Salutation with Tears, which watered their Cheeks; *Why, said he to them, do you weep for me? Weep for your selves only. As for me, I shall quickly be out of Suffering, and far from this valley of Tears; but here I see you, and here I leave you. Stir up your selves and Repent, and God will have pity on you.* The Monks persisting in their desire to accompany him, he prayed them to retire; saying, *You are troublesome Comforters, here is nothing for you to do.* Going out by a certain Gate called the Gate of Beautiful Prospect, he saw the Gibbet that was prepared for him. He had no sooner seen it, but feeling new Transports of Courage and Piety, he cried out, *Courage, Courage, this is the place which I had a long time proposed to my self, and for which God himself hath prepared me. How agreeable doth this place appear to me? I see here the Heavens open to receive me, and the holy Angels that keep me company, all ready to carry me away.* His Zeal firing his Heart and his Tongue, he began to sing a Psalm; but the Officers of Justice perceiving that all the company was deeply affected with what he said; and that his ardent and piercing Discourses might open their Hearts to the Religion, they forbade him to sing aloud: It was difficult to him to restrain his fire, to obey this Order. This Fire which animated him and enflamed him made him with some ardor approach the Ladder. As soon as he was come near it, he cried out, *Oh, how favourable to me is this Ladder! seeing it must serve me as a step to finish my course, and mount up to Heaven.* He prayed at the foot of the Ladder, he went up all the Rounds of it so cheerfully and so ardently, that it appeared plainly that he thought it long till he came to the last. He perceiving in his getting up, that the Monks came up after him, which made him lift up his Foot not being able to lift up his Hand, and

and say to them, *Retire, I have told you already, and now tell you again, I have no need of your help. I receive enough of it from my God, to take the last Step that remains for me to take, that I may finish my whole course.* To this discourse he would have adjoined that of the Victory which he had already in his hand; and of the Triumph, the Glory whereof he already saw; but the Enemies of his Victory and Triumph would not hear his voice, and suffered not any person to understand him. Like true imitators of the Cruelty of the Egyptians, the most Cruel and Idolatrous persons, I mean the Ancient Sacrificers to the Idol of *Moloch*, that they might make this place, where they sacrificed this innocent Victim, a true Valley of *Hinnom* and of *Tophet*, they hindered his voice being heard by the noise of Drums; which they had placed all round the Gibbet, and which they caused to be beat altogether, that their noise drowning his, it might not reach any Ear, nor mollify any Heart. His Spectators not being able to reap any further Benefit from his Oracles which he spake, they fixed their Eyes so intently upon him that through the opening of his Mouth and the great elevation of his Eyes towards Heaven, they discovered the motions of his Zeal, of his Courage and victorious Constancy, in such a manner that even those of the contrary Religion that saw him die did confess he died a true Martyr. I appeal to the honesty of his Spectators to give a testimony to the Truth, to confirm what I have written, and to render to the memory of this illustrious Martyr the glory of his Martyrdom, and to God what is due to his Grace, that made him so mightily to triumph; which hath perfectly crowned him. God grant, my dear Monsieur, That we may be in a condition to be able to imitate the Zeal and Faithfulness of this worthy Martyr of our days, to follow him in his Rest and Triumph; this is the Prayer which with an honest heart I offer up to Heaven for you, and all those that resemble him. I am yours with all the Tenderness and all the Sincerity that is within me.

### THE END.

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